2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6.

possibly these Dorobo had been poor Masai, who, having lost their cattle, had taken to hunting, is probably the correct one. It would appear likely that the Dorobo in question were *Balaŋga*, though Sir Claud was unable to satisfy himself as to their true origin.

The original *Balaŋga* are stated to have come from the Kisongo [1] district of the Masai. It may be that this is the case, as the name Kisongo originally stood for a very large tract of country—in fact, almost the whole area occupied to-day by the Masai of Tanganyika Territory. It is certain that there now are *Balaŋga* Dorobo with the Masai throughout the length and breadth of the Tanganyika Masai Reserve, and it becomes more difficult daily to find *Balaŋga* who still devote themselves to hunting. Even those who own little or no stock prefer to live with their richer brethren or with the Masai. The younger men have never led a bush life. They carry spears [2] (and, when appropriate, shields) and do not care to be reminded of the fact that they were ever other than the Masai.

Occasionally, when an elephant or other large beast is killed by the European sportsman, a few old men (Masai, to all outward seeming) will make their appearance unobtrusively, generally accompanied by donkeys. Having obtained permission, they will proceed to rip and hack away huge quantities of the flesh with a determination and cheerful abandon seldom to be met with in the Masai. When the donkeys have been loaded with as much meat as they can carry, the old gentlemen will quietly depart, bound, presumably, for a banquet of Gargantuan proportions. Should one ask, they will admit shyly that they are *Balaŋga*, but will almost always add: "We are now Masai again."

I think there can be no doubt that the Masai and the *Balaŋga* are one and the same. The opinions of the Masai (notoriously unwilling to admit the equality of others) and the *Balaŋga* themselves are unanimous on the matter, and I have been unable to discover any shred of evidence to the contrary. It would appear reasonable to assume that the *Balaŋga* are the

[1] Cf. Hollis: *Masai Language and Folklore*; pp. 260, 261. The name would seem to be restricted, nowadays, to an area south-west and west of Arusha. (Map reference: B 5; Kilimanjaro: E, F, I, K.)

[2] The spear would not seem to be an indigenous Dorobo weapon.

/64 cont'd/

"to have occupied the land along both banks of the Aboni[1] or Amboni River. They intermarried and traded in famine years with the Kikuyu, and cannot remember having come from any other part of the country. For the most part, they lived apart, hunting in the /65/ Loldaika Hills. Between 1905 and 1912, when the alienation of land to Europeans took place, they were pressed northwards to their hunting grounds, and eventually settled down with the Mukogodo, having acquired cattle from the Masai and early traders, such as Mr. John Boyes. They included the El Choki plains within their grazing area. Their language is similar to Masai."

648
101

Mr. John Boyes told the Commission of a meeting between himself, a Dorobo chief Olomondo, and the Kikuyu chief Wangombe, and Wangombe's son Ndirango, in a memorandum to the Commission, speaks of "Chief Olemondo of Dorobo of Donkeys". The Dorobo referred to are clearly the Ndigiri[1], that being the common Kikuyu word for 'donkeys'.

The "Dorobo Committee" classified the Loldigiri among the group living north of Laikipia and Mr. Huntingford puts the Digiri among the true Dorobo of his Eastern Group.

101

1. The Gaki Kikuyu also call this river Honi. Aboni in Kikuyu means "the Honi people", and honi may be related to an original Nyika stem foni (f bilabial) which, prefixed by n, would give mboni in Ndia and honi in Kikuyu. Some relationship between the Ndigiri and the Coast Boni might possibly be indicated.

1. Perhaps it was among the Dorobo that the Kikuyu first saw donkeys, which appear to have been unknown to the Bantu tribes of the Unit until comparatively recently. A Nyeri elder told me that the Ndigiri used donkeys instead of women for the transport of the meat of animals killed in the chase.

[492 231]

/231 cont./

621 to dobonog, i.e., huts of the unmarried men, in contrast to the
192 alja to dalma, the camp of the married. Therefore here, too, we
071 find, even in the name, a separation into kraal of the married and kraal of the warriors, similar to the one mentioned for the Masai.

171 The arrangement of the interior of the hut, like the form itself,
353 resembles that of the Masai; its furnishings, however, are even
415 sparser. A honey pot (madjé, madjeog), a gourd bottle (mget) for
257 drinking water and honey beer, a leather bag (lebenu, lebenua)
283 for collecting honey, a larger one (ndaro, ndarerañg) for water, a
352 few earthen pots, larger ones (idug, idia) and smaller ones (ruguba,
412 ruguba) for cooking, a couple of wooden bowls (tagi), a rope cut out of an animal skin (scharu, scháruga) to tie up the slain meat, a cord twisted out of the bark fibers of the baobab (Adansonia digitata) for the drawing up and letting down of the beehives hung in trees (meriñgo), along with a few dehaired skins (fulót) that serve as beds, as well as ax (halo, hauerag) and knife (pandyug), constitute the
• 492 principal household equipment. In a few huts one also finds the en
412 dereta /pack-holders/ of the Masai, here called lalaho (leleweg),
413 as well as a hammer (giribót) for forging and a chisel for designing
177 the arrow points (mat, mara), and finally that sharpened small piece of sheet iron serving as razor-knife (herá, hererá). The entire family,
592 namely, husband, wife or wives, and the uncircumcised children, live in one /232/ hut. Men and boys, however, are usually out.
512 The day begins even before daybreak for the hunting men. They
824 set out with a snack consisting of a little piece of boiled or roasted
264 meat, so that the first light of day already finds them in the hunting
825 grounds. The game now behaves best; as they say, it then feeds more eagerly and carelessly than a few hours later, when the sun already becomes annoying to it. At daybreak women and children leave the huts; firewood and water are carried up in order to cook
251 the meat fetched from a larder located in a nearby tree. The meat is kept there and not in the camp, so that it hangs in the air and
512 thus remains fresh longer. After that the morning meal is eaten.
264 Actually the Wandorobo do not have definite mealtimes: as long as there is something edible they simply eat as long as they can.